

A CATALOGVE OF SVCH TESTI- MONIES IN ALL AGES AS PLAINLY EVIDENCE

*BISHOPS AND PRESBYTERS TO BE BOTH
ONE, EQUALL AND THE SAME IN IVRISDICTION,*

Office, Dignity, Order, and degree, by divine Law and instituti-
on, and their disparity to be a metre humane ordinance long
after the *Apostles* times ; And that the name of a Bishop is
onely a Title of Ministration, not Dominion, of La-
bour not of Honour, of Humility, not of Prelacy,
of painfullnesse not of Lordlinesse, with a
Briefe Answer to the Objections our
of Antiquity, that seeme to
the contrary.



The EPISTLE to the READER.

Christian Reader,

T *Here is nothing more frequent in the mouths of our Lording Prelates and their Flatterers, then to vaunt, That their Hierarchie and Episcopall Snperiority over other Ministers is by divine Right and Institution; and that all Antiquity from Christs till Calvins dayes, and all learned men, except a despicable small number of Factious Puritans (as they term them) suffragate to this Conclusion. This was the more then thraasonicall boast of Dr. Laud, Arch-prelate of Canterbury, and some others, not onely at the Censure of Dr. Layton in the Star-chamber, and Dr. Bastwicke in the High-Commission some few yeares past; but likewise at the late Censure of Dr. Bastwicke, Mr. Burton, and Mr. Prynne in the Star-chamber, June 14. 1637. where, in his learned Speech (since Printed by speciall command, through his own underhand procurement) he thus magisterially determines, pag. 6, 7. This I will say (he might have done well to have proved it first, but that his Ipse dixit only is now an Oracle) and abide by it, That the calling of Bishops (to wit Archbishops and Diocessans, superiour to, and distinct from Presbyters, else his Speech is not onely idle but impertinent) is Iure divino: though not all adjuncts to their callings: (he should have done well to have specified what adjuncts in particular;) And I say further, that from the Apostles times in all ages, in all places the Church of Christ was governed by Bishops (to wit*

(c)

Diocessan

THE EPISTLE

Diocesan Bishops like to our Prelates now, which he will prove at Gracas Calendas.) And Lay-Elders never heard of, till Calvins new-fangled devise at Geneva. To disprove which fabulous assertion, I have not only particularly encountered it, in the Unbishopsing of Timothy and Titus, to which no Answer yet hath been returned by this Over-confident Boaster, or his Champions, though specially challenged to Answer it) but likewise by way of Supplement to that Treatise drawn up this ensuing Catalogue (which I challenge his Arch-grace, with his brother Prelates, Doctors, Proctors, Parasutes to encounter with as many contrary Authorities if they can;) whereby both learned and illiterate may with ease discern, that both by divine Institution, the suffrages of Fathers, Councils, forraigne and domestick writers of all sorts aswell Papists as Protestants, and the resolution of the Church and State of England in Convocation and Parliament, Bishops and Presbyters are but one and the same in point of Office and Iurisdiction; and that the Superiority of Bishops over other Ministers is a meer humane Institution long after the Apostles dayes, introduced, partly by custome, partly by the Bishops owne insensible incroachments upon their fellow brethren; but principally by the grants, connivances, or indowments of Christian Princes, destitute of any divine foundation to support it.

^a History of the
Council of
Trent: Edit. 3.
p. 589, 590, 591.
in 616.

*I confesse, in the * Council of Trent, it was much debated among the Popish Prelates and Divines there present; Whether Bishops were by divine Ordination, Superior to Priests? But the Council being divided in opinion, left the Controversie undetermined. Those Bishops and Divines who held the affirmative, produced nothing out of Scripture, or solid Antiquity to justify their opinions, worthy answer, but that Acrius*

was

TO THE READER.

was deemed an Heretick for affirming the contrary
(which I have here disproved:) yet * *Michael of Medina*
 who alleageth this of Aërius, was so ingenious to
 confesse, that Hierome, Austin, and some others of
 the Fathers (*as Ambrose, Sedulius, Primasius, Chry-*
sostomus, Theodoret, Oecumenius) did fall into
 Aërius heresie in this point, it being no wonder
 that they did so, because the matter was not cleare
 in all points. This his boldnesse, to say that *Hierome*
 and *Austin* did savour of Hæresie, gave great scan-
 dall: but he insisted the more upon it: The Doctors
said the History) were equally divided into two
 opinions in this point. And when this * Article was
 propounded in this Romish Councel; That the Bi-
 shops are instituted by *Christ*, and are Superiour to
 Priests *de Jure divino*; The Legates with others
 answered, that the Lutherans and Heretiques hav-
 ing affirmed, that a Bishop and a Priest is the same
 thing (* putting no difference between a Bishop &
 a Priest, but by humane constitution; and affirming,
 that the Superiority of Bishops was first by custom,
 and afterwards by Ecclesiasticall constitution, for
which they cite the Augustane Confession made by the
German Churches;) it was fit to declare, that a Bishop
 is Superiour, but that it was not necessary to say *quo*
jure, nor by whom a Bishop is instituted *From whence*
it appeares clearly; That halfe or more of these Trent
 Fathers, with all the Lutherans and Protestant Churches
 at that time were cleare of opinion; That Prelates Epis-
 copacy is not *Jure divino*: and those who peruse this
 History and * *Bellarmino* may at first discern, that all
 our Prelates arguments and Authorities now produced
 to maintaine their Episcopall Jurisdiction to be divine,
 are taken verbatim from these Popish Fathers of Trent

* Ibid. p. 591.
 See *Medina de*
Sacra. Herm.
Origine et Cont.
 l. 1. c. 5.

* Ibid. p. 589.

* Ib. 591. 604.
 606.

* De Clericu. l.
 1. c. 14.

THE EPISTLE

who maintain their assertion, and Bellarmine de Clericis the stoutest Champion for their cause. Alas! to what miserable Shifts are our Prelues driven, when they must thus fly to Trent, to Bellarmine for ayd to support their tottering Thrones! And yet these will stand them in no stead, all the Trent Prelates confessing with S. Hierom.

* History of the Council of Trent: p. 220.

(a) Pag. 220. 330. to 335. an excellent considerable place.

* That in the first beginnings of Christianity, the Churches were governed by a kind of Aristocracy, by the common Council of the Presbytery, and that the Monarchicall government and Superiority of Bishops and Archbishops crept in by custome, as the (a) History of the Council of Trent relates at large; where you may read the originall of their Courts and Jurisdictions, with the steps and meanes of their exorbitant growth and encroachments upon the temporall Jurisdiction and Prerogative of Princes, well worthy the greatest Statesmens consideration. Besides, Dionysius Cathusianus, and Cardinal Contarenius in their Commentaries on Phil. 1. 1. confesse, that in Pauls time, Bishops and Presbyters were both one, and that either Order was conferred on the Presbyter. That Presbyters are there meant by Bishops, whence it is usually said, That in the Primitive times Bishops were not distinguished from Priests. Azorius the Jesuite Moral. part. 2. l. 3. c. 16. confesseth, that in the Apostles times, every where, those who were ordained Elders in Cities were Bishops: Cardinal Cusanus. De Concordia Cathol. l. 2. c. 13. writes the same in effect: All Bishops; and perchance also Presbyters are of equall power, as to Jurisdiction; although not of execution; which executive exercise is restrained by certaine positive Laws (not Divine but Canonickall) whence the cause of these Laws ceasing, the Laws themselves determine. And Johannes Seme-

(a) Glossa, Decret. Distinct. 93
2. Leg. ius.

TO THE READER.

ca a Popish Canonist, avers; That in the first primitive Church the Office of Priests and Bishops was the same: but in the second primitive Church, (so wd, some space after the Apostles times) both their names and Offices began to be distinguished.

The same Doctrine, together with the Identity and Parity of Bishops and Presbyters is professedly averred, not only by those hereafter cited in the Catalogue; but also by

* Huldric Bishop of Aufburg, about the year of Christ

860. in his Epistle to Pope Nicholas, in defence of Priests

Marriage: by John Crespin. *L'estate de L'Eglise: prin-*

ted 1552. fol. 14. 97. by Phippo de Mornax, Tableau

des Differens. par. 2. c. 4. p. 67, 68, 69. &c. and by Mornay

Lord Pleffie in his Mystery of Iniquity in the French

Eduion, p. 7. 9. 10. 72. 80. 10 37, 91. 92. 95. 10 123. 125.

128. 152. 10 155. 159. 160. 172. 179. 197. 210. 10 218.

224. 234 266. 267. 281. 293. 304. 307. 319. 320. 365.

389. 395. 397. 404. 410. 412. 418. 424. 10 427. 452.

464. 467. 468. 469. 503. 518. 519. 520. 524 10 528 533.

*535. 545. 546. 547. 567. 568. 569. 603. &c. * Iohn Ma,*

jor de Gestis Scotorum: l. 2. c. 3. writes; that in anci-

ent times the Scots were instructed in the Christian

faith, by Priests and Monks, and were then without

Bishops. And Iohn Fordon Scotiechronicon. l. 3. c. 8.

before him, records; That before the coming of Pal-

ladius, the Scots had only Presbyters or Monks to

instru& them in the Faith and administer the Sa-

craments, following the custome of the primitive

*Church. And * from Palladius dayes till the reigne*

of Malcolm the 3d; the Bishops of Scotland had no

Diocesse at all (and so were no Diocesan Prelates) but

every Bishop whom holiness had made reverend in

that age, exercised his Episcopall function without

distinction in every place he came. If then Bishops

and

* In Jean Crespin. *L'estate de L'Eglise* de Legit. l. 254.

* Both cited by Bishop Peter. de Britannicarum Ecclesiarum. d. 1. p. 300.

* Henrici Spelman. *Conciliorum* Tom. 1. p. 122.

THE EPISTLE

and Presbyters were all one and the same in the first Primitive Church, which Church, together with that of Scotland, was anciently governed only by Presbyters, not by any Lordly Prelates, or Diocesan Bishops (which Dr. William Fulke in his Answer of a true Christian, &c. p. 20. 50. professeth to be Antichristian, Papall and no divine institution,) why the Churches of Scotland, and England may not now be governed by Presbyters only without Bishops, as well as at first, I cannot conceive; their regiment of late having been so tyrannicall, unchristian, antichristian and exorbitant, that they have almost wholly ruined our Religion, Church, State, and left them in a most perplexed, if not desperate condition; which proves their Heerarchy to be rather Antichristian and Diabolicall, then Divine.

And how can it be otherwise, if we rightly consider the Persons or Condition of our Hierarchy and their Antichristian Attendants? I remember a merry Story in * Giraldus Cambrensis, and out of him related by Mr. Camden in his Britannia: p. 604. It hapned that a certaine Iew travelling towards Shrewsbury with the Archdeacon of Malpas (in Ches-shire) whose surname was Peche, that is, Sinne, and a Deane named Devill; when he heard by chance the Archdeacon telling, that his Archdeaconry began at a place called Ill-street, and reached as farre as to Malpas towards Chester; he considering and understanding withall aswell the Arch-deacons Surname as the Deans, came out with this merry and pleasant conceit; Would it not be a wonder (*quoth he*) and my fortune very good, if ever I get safe againe out of this Countrey, where Sinne is the Arch-deacon, and the Devill is the Dean; where the entry into the Archdeaconry is Illstreet, and the going forth

of

* Itinerc, l. 2.
c. 15.

TO THE READER.

of it Malpas? *It was* * *St. Bernards complaint in his age, that Iesus Christ elected many Devils to be Bishops; as he chose Judas to be an Apostle. Since then there be so many Archbishops, Deanes, and Bishops, Devils, so many Archdeacons Sinners, if not Sinne; and the entrance into these Offices (by reason of Symony, Ambition, and the like) a meer Illstreet, and their going forth of them (by reason of their wicked lives, and exorbitant actions occasioned by their very Office) Malpas, it is almost a wonder, and very good fortune, if any honest godly Minister or Professor ever get safe againe out of their Courts and Diocesse, or escape drowning in their Seas.*

Hence is it, that the devoutest men in all ages since Prelates became Lords paramount to Ministers, have either utterly refused to accept of Bishopricks, or resigned them after acceptance; as I have * *elsewhere manifested by sundry examples, and shall here further exemplifie by other evidences. (a) Ribadenerra a Jesuite, records it to the great praise of Bernardine of Senes, canonized at Rome for a Saint; that out of his humility he refused the 3. Bishopricks of Senes, Ferrara, and Urban, which severall Popes offred to him: and though one Pope put a Bishops Miter on his head with his own hands, yet he put it off againe, humbly beseeching him not to impose the charge of any Bishoprick upon him, and to change that estate of Poverty to which God had called him; because he should bring more advantage to the Church by preaching the Word of God, and ayding the Soules of many Bishopricks, then by being a Bishop in one Church: The Pope hearing his reasons confessed them true, and left him to his own liberty. (b) Vincens Ferrier another Popish Saint, is highly magnified, for that being urged by the Pope to accept the Bishopricke*

* *Frater sic facit Iesus hodie, multos filii eligens Diabolos Episcopos. In Gonet. Rhenensis Sermo.*

* *In the Epistle Dedicatory before the Vnbi-shoping of Timothy and Titus. (a) Les Fleurs des vies des Saints: part 1. Paris: 1637. p. 500.*

(b) Ribadenera Ibid. p. 339.

of

THE EPISTLE

of *Leride*, the Archbishopricke of *Valence*, and a Cardinalship; it was impossible to move him to accept of any of these charges; deeming it a greater advantage to free one Soule from the chaines of Sinne, then to gain all the great preferments of the world. For he perceived that these honourable dignities seemed like so many golden chaines, whereby he should be detained at the Court, and deprived of liberty to goe and preach the Gospell with poverty, as *God* had commanded him. So *Thomas* of * *Aquin*, canonised for a Saint, is highly applauded for refusing the Archbishopricke of *Naples*, with other great dignities offered unto him by the Pope. In like sort * *Raimond* of *Roche fort*, another Roman Saint, is extolled, for refusing to accept the Archbishopricke of *Arriagon*, which the Pope himselfe conferred upon him, and commanded him to accept within few dayes; at which news he was very sad, and most humbly and instantly intreated his Holinesse, not to lay such a burthen upon him, which he knew not how to beare: and seeing that the Pope was resolved to enforce him to accept it, he fell sicke with indignation, a feiuere continuing upon him till he died of regret, and so discharged him of this care. * *Antoninus* another late Romish Saint, being elected Archbishop of *Florence* by Pope *Eugenius* the 4th, refused to accept thereof, because being retired out of the tempests of the world, he should thereby return into them to the great perill of his Salvation. The Pope hereupon commanded him by his Bull to accept it, threatening else to excommunicate him: whereupon by the advise of his Covent and the Magistrates of *Florence*, who informed him, that he ought to obey the

* *Idem Ibidem*,
P 383.

* *Idem Ibidem*,
P 303, 304.

* *Idem Ibidem*,
P 378.

TO THE READER.

the Pope herein, he unwillingly accepted it; and kneeling down before them, he lift up his eyes and hands to heaven, saying, O my Lord thou knowest full well that it is much against my will to accept this charge; which I have undertaken for feare to resist thine and thy Vicars will: and since thou knowest it, I beseech thee direct me to doe what I ought. Then entring into his See, he had only 8. persons in his house; He had no Cupboord, Tapistry or hangings of Say in his Chamber; no vessels of Silver; no Horses nor Coaches, riding upon a Mule that was given him; saying, that the goods of the poore ought not to be spent in nourishing beasts, and providing Superfluities. He had the Scripture alwayes read at his Table: and ever said, they should doe him a speciall favour to thrust him from his Archbishopricke, wherein he continued with as great regret as he received it. *Add to these, that*

* *Linus the first Bishop of Rome, after Paul and Peter resigned up his Bishopricke to Anacletus; that Pope Cyriacus (as Fasciculus Temporum, Henry of Erford, Naucletus, Crispin and others write) quitted his Bishopricke in a short space against the will of the Clergy; whence some have excluded him out of the number of the Roman Pontiffs; that (a) Pope Stephen the 6. renounced his Episcopacy, and became a Monke, repenting of the cruelty shewed by him to his predecessor Formosus: that Pope Celestine the 5th (as Platina, Luitprandius, Anastatius, and all (b) others in his life accord) voluntarily renounced the Papacy, as a charge exceeding his forces, and hindering his Devotion: and that (c) Anno 1448. (d) Pope Felix the 5th, renounced and deserted the Papacy, which he formerly swayed. *Lo here five**

(b)

* Popes

* Iohn Crispin
*Leſſate de L'eg-
lige, f. 29, with
Platina. Anaſta-
tius, and Balza-
rin in his life.*

(a) Iohn Crispin
*ib. p. 59. Brit.
Ecclef. Antiqu.
p. 420, 621, 628.
633.*

(b) Crispin *ib.*
p. 266.

(c) Crispin *p. 2*
405. 406.

(d) Crispin *p. 2*
404.

THE EPISTLE

* Crespin. p. 587.

* *Popes renouncing and resigning their Bishopricks.* Herman a Weda Archbishop of Colen, who deceased *An.* 1552. desired often to dye a simple Christian without any charge or dignity, rather then to die a Priest or a Bishop : *To come nearer home,* (b) Dubritius Bishop of Landasse voluntarily renounced his Archbishopricke ; so Sampson, Paulus, Leonorius and Amon made Bishops *volens nolens*, voluntarily gave over their Episcopacies. (c) St. Patrick the first Archbishop or primate of all Ireland, and Benignus his third Successor in that See, willingly resigned their Prelacies, retiring themselves to Glastenbury Abby : *And Anno* 1366. (d) Richard Havering, Archbishop of Dublin, voluntarily renounced his Archbishopricke upon this occasion. One night he dreamed that a certaine Monster heavier then the whole world stood eminently aloft upon his brest, from the weight whereof he chose rather to be delivered, then alone to have all the goods of the world. When he wakened, he thought thus with himselfe, that this was nothing els but the Church of Dublin, the fruits whereof he received, but took no paines for the same : *(the case of most Prelates now:)* as soon as he could therfore he came to the Pope, of whom he was much beloved, and there renounced and gave over the Archbishopricke ; for he had fatter and better livings then the Archbishopricke came unto. *Why should not our Archbishops and Bishops now follow these many vertuous examples, in resigning and abandoning all their Bishopricks for the setting of a sweet peace and blessed Harmony in our distracted Church and State, which their ambition, pride, tyranny, Exorbitances and Innovations have almost brought to ruine? Had they but their humili-*

(b) Galfridus Monumetensis. l. 9. c. 15. Geraldus Camb. l. 12. c. 4. Jacobus Vfferius de Ecclesiasticis Brittan. Primatibus. p. 81. 532. 538. (c) Idem. p. 876. 1012. 1140. (d) The Annals of Ireland in Camdens Britannia. p. 169.

TO THE READER.

lity and piety, they would speedily renounce their most pernicious Hierarchy, to imbrace a fraternall unity and parny with their fellow-brethren, whom Christ hath made their equals, as these and other Prelats have done; and as our present * Archbishop of Canterbury confesseth that famous Nazianzen, rather then the peace should be broken, freely resigneth the great Patriarchate Constantinople, and retired: whose steps he should doe well to follow.

* Relation of a Conference, p. 169 in the margin.

But if he or they refuse to do it for our Churches peace, and Kingdomes safety, let them know that it is no new thing to abolish Bishopricks by Act of Parliam. by which * most Bishopricks were first created, and so not Jure Divino. How many Bishopricks have been suppressd in Ireland and Wales in Later ages, * Mr. Camden can at large informe us, almost halfe the Ancient Bishopricks there, being not now extant. The Bishopricke of Westminster was no sooner erected almost, but instantly suppressed; And 7. Ed. 6. The * Bishopricke of Durham by Act of Parliament was dissolved, and the Lands and hereditaments thereof given to the King: but 1. Maria Parl. 2. c. 3. Popery flowing in againe, that Bishopricke was revived and reerected; yet not so firmly, but that it and all others are still subject, both to a temporall and finall dissolution, when ever his Majesty, or the state in Parliament shall thinke meet; (as all the Prelates and the whole Convocation expressly acknowledge in their * Institution of a Christian man dedicated to King Henry the 8. and ratified by Parliament) as the Abbies, Priories and such like Nests of Anti bristianeisme in this Realm, though sealed by Law and long Prescription, were all suppressed by publicke * Acts of Parliament in a moment.

* 31. H. 8. c. 9. 33
H. 8. c. 31. 34.
H. 8. i.

* In his Britannia, p. 160.
161. and Ireland, p. 73. 74.

* Raftall Durham: f. 149. Camdens Brit. pag. 716. and Godwins Catalogue of Bishops, p. 533.

* Chapter of the Sacrament of Ordets.

* 27. H. 8. c. 7.
31. H. 8. c. 13. E.
c. 14.

If any deem the continuance of our Early Prelates

(b 2)

necessary

THE EPISTLE

necessary in regard of their presence in Parliaments, which some conceive cannot be held without the presence of these Lords Spirituall.

I Answer, first, that Abbots and Priors before the dissolution of Monasteries were Spirituall Lords in Parliament as well as Bishops: since then Parliaments both may have been, and are now held without Lord Abbots and Priors, they may by the same reason be held without Lord Bishops. Secondly, Bishops sit not in Parliament of right as they are Bishops (for as Bishops, they are not properly Peers, and shalbe tryed in case of Treason by a common Jury, as Scrope, Fisher, and Crammer were) but as they hold of the King per (a) Baroniam, in right of their Churches, which few of them at this day doe: Therefore their sitting in Parliament is not of right, but of meere grace of the King, who may Summon or not Summon them at his pleasure: since they are no Lords, nor yet so styled by the King in any of their Patents, though they so intitle themselves in some of their late Printed Books. Thirdly, In matters of Treason, Felony, blood and Capitall Crimes debated in Parliament, the Bishops both by Common and Canon Law ought not to give their votes, nor yet to be present in the house, but to depart, which no other Peeres doe but they: If then the Parliament in these cases of highest nature may passe a compleat Judgement without them, their presence is not necessary in it, nor they any needfull members of it. Fourthly, Bishops in former ages even under Popish Kings, when they had most sway, have been excluded Parliaments, much more then may they be so now: (c) Gardner and Bonner in King Edwards dayes; and all Bishops that were married (as most then were) in the first Parliament in Queen Maries reigne were excluded the Parliament; and in*

King

*Cromptons Jurisdiction, f. 12, b, Stamford Plees del Curone l. 3, c. 1, f. 353, a. 3, b. l. p. 161, 33, 11. 8. Br. Trial. 142,

(b) Cromptons Jurisdiction of Courts, f. 12, b. (c) Bishop Waite Bishop Morton, Archbishop Laud, and Bishop Hall, in the Titles of their late Books,

(*) 10, E. 4, f. 6, Br. Crown 153, Stamford Plees, l. 1 Petrus Alfonsus de Institut. Episcopi Eibl. Part. Tom. 12, p. 947. 943. (c) Fox Aes and Monuments in the old Edition, p. 748 902 905, 97 b. 1708, b, 2717, b,

TO THE READER.

King *Edward* the 1. his time at the Parliament held at *S. Edmonds Bury*, Anno 1296. all the Bishops were put out of the Parliament and Kings protection, and that Parliament held good and made Laws without them. And Anno 1273. in the 20. yeare of *Henry* the 3. the Statute of *Merton* cap. 9. touching Bastardy, was made by the Lords temporall and Commons without and against the consent of the Bishops. *Th se two Presidents are cited by Bishop Iewell in his Apology against* * *Harding*; f. 620. who there affirms, that a Parliament may be held without any Bishops; to which (a) *Mr. Crompton*, and Bishop *Bil-son* likewise assent: therefore I shall no longer debate it, as being past all doubt; concluding this point in Bishop *Bilsons* words (a great Champion for Episcopacy) which are full and notable. * *Claim* you (Bishops) that interest and prerogative, that without you nothing shalbe done in matters of Religion, by the Laws of God, or by the liberties of this Realm. By the Laws of the Land, have no such priviledge. Parliaments have been kept by the King and his Barons, THE CLERGIE WHOLLY EXCLVDED. And when the Bishops were present, their voyces from the Conquest to this day were never negative. y Gods law you have nothing to doe with making Laws for Kingdomes, & Common-wealths: ou may teach, you may not command: Perswasion is your part, compulsion is the Princes. If Princes imbrace the Truth, you must obey them; If they pursue Truth, you must abide them. By what Authority then claime you this dominion over Princes; that their Laws for Religion shalbe voyd, unlesse you consent? *After which he proves at large, that the Kings of Iudah and Israel of old, with many godly Christian Kings*

* *So Crompton* quotes it. But it is in his defence of hi. Apology, at part 6, c. 2 p. 54, 522.
* *Cromptons* Jurisdiction of Courts. f. 12. b.
* Of the true difference between Christian subjection and Antichristian Rebellion, part 3. p. 541, 542, 543.

THE EPISTLE

Kings and Emperours since, have made not only Civil, but Ecclesiasticall Laws without a Council, or any suffrage of Bishops: Much more then may they hold a Parliament without their presence; as Bishop Jewel proves at large. It was a notable Speech and true of Ludovicus Cardinall Arelatenfis in the Council of Basill; where he maintained the parity of Bishops and Presbyters: That rich and Lordly Bishops feare the power of the Prince, and to be spoyled of their temporalities, neither have they free liberty to speak as is required in Councils. Albeit if they were true Bishops and true Pastors of Soules, they would not doubt to put their lives in venture for their Sheep, nor be afraid to shed their blood for their Mother the Church. But at this present (the more is the pitty) it is too rare to find a Prelate in this world, which doth not prefer his temporalities before his Spiritualities, with the love whereof they are so withdrawn, that they study rather to please Princes then God; and confesse God in corners, but Princes they will openly confesse. Concluding that the poor are more apt to give judgement then the rich, because their riches bringeth feare, and their poverty causeth liberty. For the poore feare not tyranny as rich men do, who being given over to all kind of vanities, idlenesse and sloth, will rather deny Christ then lacke their accustomed pleasures; Such are they whom not their flock but their revenues make Bishops. Have ye not heard how they said, they would consent to the Kings will and pleasure? But the Inferiours are they which have had truth, righteousness and God himselfe before their eyes, and they are greatly to be commended for shewing themselves such men unto the Church of God.

(c) For Acts &
Moniments
Lond. 1610. p.
624. 625.

TO THE READER.

God. If then any desire the continuance of Lord Bishops in Church or Parliament, yet it wilbe necessary to strip them of their Temporalities and Lordships, and to confine them to one living with Cure, where they may reside and preach like other Ministers, because their Temporalities will make them Temporizers, and so vote awisse against God and the Republike both in Parliament and Convocation, as this Cardinall truly informs us from experience.

To close up all in a few words. I shall desire our Lordly Prelates and others to observe, that Rev. 4. 4. 10, 11. c. 5, 6, 11, 12. 14. c. 7. 11, 12, 13, 14. 15. c. 11. 15, 19, 17, 18. c. 19. 4, 5, 6. The 24 Elders are placed next in rank to the very throne of Christ, as being next to him in Authority and Jurisdiction, no Archbishops or Bishops being there named, much lesse interposed between them. That the Angels (whom our Prelates will needs interpret to be Diocesan Bishops in the 2d and 3d of the Revelation, though the Contents of our last translated Bibles expressly define them, to be the Ministers, not Bishops, of the 7 Churches) stand round about the Elders, and are removers from Christs throne then they; therefore not so honourable. That Christ standeth in the midst of the Elders; so signifie, that they are subject to no Diocesan Bishop, but Christ alone, and that no Lord Bishops, but Elders only belong to the Kingdome and Government of Christ, who is never said to be in the midst of Archbishops and Bishops (none of his institution) but of the 24. Elders only: That these Elders alone worship and prostrate themselves, give thanks, and resolve doubts upon all occasions, not Bishops: And that when the Kingdomes of this world, become the Kingdome of our Lord and his Christ, and when the Lord God omnipotent is said to raigne, the Elders are still said to be about Christs throne, and to adore and praise him

THE EPISTLE

him, there being no mention at all of Bishops. Therefore our Prelates must needs confesse themselves to be but Elders only & properly; or else acknowledge, that Elders by divine Institution are Superiour to them in dignity; and that Archbishops and Bishops have no place at all appointed them by Christ about his throne, or within his Church and Kingdome, and therefore must needs be Antichristian and intolerable in our reformed Church; out of which I doubt not ere long to see them quite ejected, and * cast un^o the Dunghill as most unfavoury Salt; toward which desired goodworke I presume this little Catalogue may contribute some assistance; especially if thou correct these ensuing Errors of the Primer, ere thou begin to read it, occasioned by the Authors absence, and the Primers unacquaintednesse with the Authors names therein recited: which slips of course find easie pardon.

ERRATA.

Pag. 1. Col. 2. line 19 read *Papias*, p. 3. col. 1. l. 101. and 15. r. *Alexandrinus*,
 l. 25. *Naſtānienſis*, l. 30. *Aerius*, col. 2. l. 11. *Primafius* 22. *Naſtānienſis* 25,
 26. *Rōkanus Maurus*, l. 35. *Orumenius*, l. 43. for 34. r. 34 p. 3. col. 1. l. 5. *Iuv.*
 l. 6. *Decretaliſtā*, l. 2. *Plautin*, l. 29. *Iranormitan*, l. 31. *Tholſanus*, l. 32. *Gratiannus*,
 l. 37. for *Clauſio* r. *Clauſio* col. 2. Sit, *Tic. L. 9. Faber*, l. 11. *Senenſis*, l. 13. *Annal.*
 l. 22. *with, which* l. 27. *intendunt* p. 4. col. 1. l. 41. *concluſion*, p. 5. col. 1. l. 21. *Auſtite*,
Huffius 24. *Sylvius*, l. 25. *Raniers*, l. 16. *Waldenſium*, l. 27. *Walderſius*, l. 32. *Hilarius*,
 l. 34. *Monuments*, col. 2. l. 14. *Patauius*, l. 25. *Paris*, *Pacu*, l. 23. *Summa*, p. 6. col. 1.
 l. 2. *Tabaratum*, *Tabaritanus*, l. 9. *Pighiam*, l. 10. *Galaris*, l. 14. *Epifcopi*, l. 1. 18.
Worenberg, l. 20. *Cal. I.* 27, 23. *Petriceu*, *Maſſellania*, *Wratſlauia*, l. 27. *Erimu*,
 l. 41. *Coniugis*, l. 42. *Zuinglius*, l. 44. *imitatem*, *exvitatam*, l. 51. *Mufculus*, col. 2.
 l. 14. *Reſponſio*, l. 28. *Claff.* l. 38. *Caſper*, l. 34. *debetiſis*, *diuerſis*, l. 40. *Saraviam*, l. 43.
Tegedius, l. 49. *Contraverſi*, l. 42. *Polanus*, l. 53. *Syntagma*, l. 53. *Bibblander* in *chry-*
ſoſt. p. 7. col. 1. l. Arinis, *Aerius*, l. 3. *labanus*, l. 2. *Weddinerus*, *Melfius*, *erus*, l. 9.
clitum, l. 37. *Alcuvius*, col. 2. l. 13. *Palady*, l. 14. *Melium*, *Mthans*, l. 15. *Pal-*
nodia, l. 36. *Nugu*, l. 38. *Inſtitutione*, p. 8. col. 1. l. 2. *England*, *Ireland*, l. 26. *Chauet*,
 l. 28. *Swanderby*, l. 39. *viuarum*, *vitiorum*, col. 2. l. 2. *Stokesly*, l. 31. *Nottingham*,
 p. 9. col. 2. l. 11. *lancolne*, *lanſelot*, l. 24. *Oſryn*, l. 49. *expoſition*, col. 2. l. 6. *Mareys*,
Martyr, l. 10. *Bentrigie*, l. 20. *vel* 2. fl. 30. 12. 10. r. 1610. p. 10. c. 1. l. 47. *Winechah*,
 c. 2. l. 45. *coverdale*, l. 46. *Poner*, l. 47. *Scory*, l. 52. *reſolve*, l. 54. *extinguished*, *diſſin-*
guished, p. 11. c. 1. l. 7. *the*, *rhu*, c. 1. l. 8. *thraſicalk*, l. 26. *rochet*, l. 41. *Aerius*, p. 12.
 c. 1. l. 1. a. u. l. 17. *Aerius*, *make*, l. 18. ar. l. 3. a. u. l. 46. *this*, *the*, c. 2. l. 4. c. 2. d. u.
Wineſſe, l. 16. *reſutation* (in the Margin), l. 4. *veritatem*, l. 16. *Armas*, *Annal.* p. 4.
 l. 9. l. 10. *Evagrius*, l. 16. *extus*, p. 13. c. 1. l. 38. *inconſequence*, l. 50. *Auguſtinum*, l. 54.
Grifmus, p. 2. l. 32. a. u. p. 14. c. 1. l. 20. *make*, l. 29. *but*, *both*, l. 41. *Trallianus*, l. 46.
Magneſiano, l. 47. *Senatus Apoſtolicum*, l. 49. *Lymenſis*, *Smyrnenſis*, c. 2. l. 13.
Freibſterorum, p. 15. c. 1. l. 16. for 7. l. 18. l. 18. *extravagant* l. 22. *gerit* l. 23. *quod*, *quod*,
 l. 28. *favour*, *favour*, c. 2. l. 30. *largeſſe*, *largeſſe*, p. 16. c. 1. *Margin*, l. 12. *Antiquitates*,
 16. *Chanzp*, l. 1. *Annal*, c. 2. l. 13. *Adocardi*, l. 32. *Wefred*, l. 25. *Landgraves*, l. 27.
Carkel, *Corbel*, p. 18. r. l. 1. 29. *Aaſina*, *Hafnia*, l. 34. *ſee*, *ſo*, r. l. 1. 48. *theſe*, *Theſa*,
 p. 20. c. 1. l. 33. *only* by c. 2. l. 15. *reſolve*, l. 17. *vagum*, l. 25. 1435. p. 22. l. 20. *with*,
which, c. 2. l. 6. *expending*, *expelling*, l. 15. *blot out* l. 38. *diſguiſes*, (*Magin* l. 1,
chryſum) p. 22. c. 1. l. 47. *Wm* *Joſtred*.



THE FIRST SQUADRON.



Hese Testimonies I shall
Marshal into 5 distinct
Squadrons, for order
sake. The first Squadron
with the Apostle St. Iohn,
consists of Divine Au-
thorities; Whereof Iames
Lam. 5. 14. Acts. 15. 3. to 30. Paul

Our Lord and Saviour Christ himselfe the Apostle. Acts. 20. 17. 28. Phil. 1. 1. 1.
(a) 1 Pet. 2. (then chiefe Shepheard and Bishop of our Timo. 3. 1. to 6. c. 4. 14. c. 5. 17. 2 Cor.
25. c. 4. 4. Sauler) is the Supream generall, whose 1. 24. Tit. 1. 5. to 14. 1 Cor. 1. 14. 23. to
Iohn 10. 1. 2. testimony of this nature we have upon 34. Epist. 4. 11. 12. and Luke the Evan-
gelist: Acts 14. 23. c. 15. 2. to 30. c. 20.
4. c. 20. 20. to 29. c. 23. 8. to 13. c. 18. 17. 28. to which all other fore alleaged
19. 20. Mark. 9. 34. 35. c. 10. 35. 10. 46. texts in Timothy and Titus may bee
c. 18. 15. Luke 9. 48. 47. 48. c. 22. 23. 24. added.

THE SECOND SQUADRON.

The second Squadron is made up of the Martyr (if the Epistles be his and
Fathers and Councels ranked ac- rightly understood) Epistle 1. 6. 7. 8. 9.
cording to their severall antiqui- 10. 11. 12. 13. 14. Papias apud Eusebium
ties, Anno Christi 180. We have Ignatius Eccles. Hist. 6. 3. c. 33. Policarp the Mar-

190. *Epist. ad Philop. Bibl. Patrum, Tom. 1* 43. *Tom. 2* p. 97, 386. 310, 311, *questio-*
p. 18. 6. Anno 102. Pope Anastasius, op. d.
inueni Diacet, p. 42 5. c. 38. & *Laurentium Tom. 7. p. 471*
Sacrum concil. Tom. 1. p. 123. Anno 130. 47 2. de *Circum. Dei* l. 19. c. 12. *Eno. a.*
in ten Martij. Apologia 2 Anno 150. A.
in m. l. fol. 126. & aduersus haereticos, l. uac-
gallinaria apud Eusebium Eccles. Hist. l. 5.
c. 16. An. 120 Irenaeus Contra haereticos. l. 3.
c. 2. l. 4. c. 41. 44. & apud Eusebium, Le-
clef. Hist. l. 3. c. 23. l. 3. c. 20. 26. Anno
200. Al. inueni Alexandri: Apud Eusebium
Eccles. Hist. l. 3. c. 20. Tercellion Apol-
ogia adu. f. Contre. 29. Anno 220. Origin
in Martiana Homily 1. 13. & 31. in Ele-
fianum Hom. 6. Anno 240. Di. n. f. i. A.
Exandri: apud Eusebium Eccles. Hist. l.
7. c. 2. 24. Anno 250. Cyrillus d. f. i.
f. i. n. i. a. l. 1. 3. Epist. 13.
& l. 4. Epist. 9. Anno 325. The Council
of Nice Can. 6. 7. 8. apud sacrum Tim. 1. p.
342. 343. Anno 360. Eulianus Pictauiensis
Epist. ad Maxentium Anno 364. The
Council of Laodicea, Can. 36. 57. 58.
apud sacrum, Tom. 1. p. 436. 439. Anno
370. Basilianus magnus in Cap. 3. Hinc Tim.
3. p. 309. & apud Nazianzenum Oratio
20. p. 302. Gregory Nazianzenus, Oratio 9.
p. 302. Oratio 11. p. 362. Oratio 21. p. 310.
Oratio 13. p. 357. & Oratio 26. & 33.
Ambrose in Ephes. 4. Tim. 3. p. 239 in
1 Tim. 3. p. 272. Adrian apud Eusebium
contra haereticos. 34. bar. 75. p. 73 S.
719. Pope Damasus, the 1 Epistle apud
Sacrum Tom. 1. p. 466. 467. Anno 381.
Sacerdos Concilium Can. 6. 7. ibid. p. 414.
Anno 390. St. Ierome Epist. 2. 83. and
84. ad e. tragram, com. in Phil. 1 Tit. 1
& 1 Tim. 3. Epist. 3. ad hebraeos c. 7.
Com. in Ezek. l. 10. c. 33. in Soph. c. 2.
Com. l. 2. in Epist. ad Galatas c. 4. Com.
l. 2. in Ephes. c. 6. De 7. Ordinalis Ecclesia.
Tom. 9. p. 38. 49. Anno 400. St. Christo-
stom. c. Rom. 1. in Philip. Tom. 4. Col.
1039. Com. 11. in 1 Tim. Col. 135 9.
hom. 2. in Tit. 1. Col. 1461. Hom.
31. in opere imperfecte in Matth.
Homil. 11. in Ephes. & de Sacerdotes l.
3. Anno 410. St. Augustine Epist. 19. 38.
19. Tom. 2 p. 97, 386. 310, 311, questio-
n. 1. ex uirg. uirgatum, Quil. 121. De hap-
istia Cont. Diacrum Tom. 7. p. 471
47 2. de Circum. Dei l. 19. c. 12. Eno. a.
in m. l. fol. 126. & aduersus haereticos, l. uac-
gallinaria apud Eusebium Eccles. Hist. l. 5.
57. An. 430. Tercellion Interpretatio in
Phil. 1: 1. 1 Tim. 3. and Tit. 1. 5. Tom.
2. p. 89. 129. 139. An. 436. The 4.
Council of Carthage Can. 14. to 26.
An. 450. Pope Leo the 1. Epist. Decret:
83. c. 2. Primasias in Phil. 1. 1. 1 Tim. 3.
& Tit. 1 & Apoc. 1. Anno 500 Remigius
in Phil. 1. 1. & 1 Tim. 1. An. 550. Iphid. Pe-
lasista Epist. 2. Epist. 12. 13. 14. 15. 16. 17.
Gregory first: Pastoralis cura l. 1. p. 12. 6.
Epist. l. 7. Epist. 117. Moralium l. 24. c.
23. 30. l. 20. c. 23. l. 21. c. 23. & Homil
17. in Evangelia An. 600. f. i. d. in p. l. n. f. i.
Originum l. 7. c. 12. l. 8. c. 3. & de Ecc. fi-
gurali officij l. 2. c. 7. An. 617. The coun-
*cil of Nisibis 2 Can. 6. 7. An. 790. * Surius cō-*
Elas Cretensis Coment: in Nazianzen
Orationes fore repeated, An. 816. The
c Council of Aeg. under Lewes the
godly, c. 1. 8 10, 11. Anno 840 Rhoda-
us Mouras de uirg. l. 4 c. 5. in Matth.
l. 5. c. 16. Tom. 5. p. 97. in Epist. Pauli
l. 129. in Paul. 1. 1. l. 23. in 1 Tim. 3. l. 25.
in Tit. 1. Tom. 5. p. 455. 456. 497. 499.
521. 522. 523. De institutione Clericorum
l. 1. c. 1. 6. Tom. 6. p. 5. 6. Haymo Halbersta-
rensis, in Phil. 1. 1. & Tit. 1. An. 860. f. i.) The
12 Council of Toledo, Can. 8. Ama-
larius Fortunatus de Ecclesiasticis Officijs l.
2. c. 13. Anno 1050. Pecumenia in Acta
Apost. 13. & 2. in Phil. 1. 1. 1 Tim. 3. &
Tit. 1. fol. 79. 586. 655. 633. Anno
1070. Theopylast. Com. in Act. 20. 17.
28. in Phil. 1. 1. 1. 1 Tim. 3. & Tit. 1.
p. 517. 576. 600. 801. Anno 1100. Con-
radus Bruno, in Phil. 1. 1. 1. 1 Tim. 3.
Tit. 2. Anno 1130. Bernard de Co-
sideratione adu. Infernum l. 2. 34. Epist.
41. Secus 21. 25. & 77. Super cantica
De laudib. Maria, Homil. 1 & Com. in
Concilio Rhemensi. & ad Pastores Sum.

d. Surius
 Tom. 3. p.

4. 5.



THE THIRD SQUADRON.

The third Squadron is constituted of forraigne Canonists, and Popish Schoolemen, writers and Councels from the Yeare of our Lord 1100 till this present: as *l. 1. Canonis Decretalium pars 5. c. 50, 59, 72, 107, 141, 142.* Peter Lombard Sententiarum *l. 4. dist. 24. l. 1. c. 1, 2, m. c. Commentarii in Phil. 1. 1, Tit. 1. & 1. Tim. 3.* Gratian the great Canonist distinctio 18, 21, 22, 23, 24, 25, 39, 50, 60, 61, 62, 63, 94, 95, 66, 67, 68, 80, 93, 95, Causa 2, qu. 7, Causa 24, qu. 3, Hugo Cardinalis in Phil. 1. 1, Tit. 1, & 1. Tim. 3, Aquinas secunda secunda. qu. 84, Ar. 6 arg.

1. Supplementum in tertium partem qu. 17, Art. 7 Durandus in l. 4, Sententiarum distinctio 24, qu. 5, 6, & Rationalis Divinorum l. 2, Iohannis Parisiensis, de potestate Regia & Papali apud *modernos* de Ecclesia c. 11, & Catalogum Testium veritatis p. 525 Carthusian Cajetan and the Author of the Ordinary gloss in Acts 15, & c. 20, 17, 28, Phil. 1, 1, 1, Tim. 3 Tit. 1, 5, 7, cardinalis Arelatensis apud *Encyclopaedia* Sylvium de Gestis Concilij Basilienensis l. 1, p. 27, 28, 29, Alvarus Pelagius de Planctu Ecclesiae l. 1, Art. 70, l. 2, Art. 1 to 17, Panormitan c. 4, de Consuetudine, Anselmus Lucensis Collectanea Can. l. 1, c. 8 7 & 127 Gregorius Tholosinus Polycarp l. 2, Tit. 19, & 39, Iohn Thieri Glossa in Gratianum distinctio 95, cap. olim, *with all other Glosses and Canons on that Text Historicus Gratianus* in l. 4, Sententiarum distinctio 24, Aftensis Summa pars 2, l. 6, Tit. 2, Art. 2, Angelus de clausio Summa Angelica Ordo 1, The *council of Lingen*, Anno 1404, & of Paris Anno 1557 Duerenus de sac. Eccle. in iust. l. 1, c. 7, Onus Ecclesia c. 14, to 27, *Nicolas Cusa*

de concordia Catholica, l. 2, c. 13, Alphonsus a Castro advers. bar. Sit Episcopus, Michael Medina de sacro hom. Orig. et continentia, l. 1 c. 5, *Claudianus Efficacius* in 1 Tim. c. 3, Digressionum in 1 Tim. l. 1 c. 1, 2, 3, and in Tit. 1, 5, 7 The Rhemists annotations on Acts 20: sect. 4 and in 1 Tim. 4, Phil. 1, 1, Tit. 1, 5, Jacobus Faber in 1 Tim. 3 & 4, & Tit. 1, Sixtus

Seventis Bibl. sancta, l. 6, Anno 139, Azorius Moralium: pars, 2, l. 3 c. 16, Baronius Annua. Eccles. Tom. 1, p. 580, Iacobus de Grassijs disquisitionum Aurenarum pars, 2, l. 1 c. 9: 11, 5, 8, 9, 10, 14, 16, l. 3, c. 12, n. 3, 4, Petrus Binfieldius Eucheridion, Testigia Pastoralis, pars, 1 c. 15, with other Pontificatus though sundry else of them are the greatest sticklers for Episcopall Monarchie of Purpose to advance the Paper Supremacy with the Parity of Bishops and Presbiters *Inter Divine*, utterly subverts and ruins, I shall close up this Squadron with the late Authorities of some Seminary Priests in England. As namely of Nicholas Smith, in his modest and briefe discussion of certaine Assertions which are taught by Mr. Doctor Kellisin in his Treatise of the Ecclesiasticall Hierarchie, where thus he determines, (*) I judge

is *fit* to affirm that since England enjoyed a Bishop, (to wit a Pope's Bishop, to confirm the Papists, and controll the Priests, namely Richard Bishop of Chichester created the generall Bishop and superintendant, both of England, and Scotland, by Pope Urbanus Speciali Bull. dated the 4th. of August, Anno 1625. The Coppy whereof you shall find printed, in *Contra Propositiones quarundam &c. per sacrae Theologiae Parisiensis facul.*

* See *Constitutiones* facul. Parisiensis Tit. 16. 31. p. 16 21. 24. 25. 37

e Apud Bo. chellum de creta Eccle. Gal. 1. 3. Tit. 2. de Ordine c. 4. 5.

Pastor, 1631, p. 63, 64, 65: that more damage hath happened to the Catholikes in general by reason of discord, and frequent lowne of charity, then they have received benefit, by the Sacrament of Confirmation onely conferred on some few.

That all holy men have exceedingly endeavoured to man such an high dignity.

That a Bishop is in a State which presupposeth but yet gives not perfection: which the State of Religion, not onely presupposeth but gives...

That a vow not to receive a Bishoprick is valid and sacred.

That to desire a Bishoprick even for that which is best in it, to wit for the good of soules according to St. Thomas *secunda secunda*, que 183. Art. 1, seemes to be presumptuous, and there are some who think not to say, and that commonly, it is a mortal sinne.

That these Propositions following are strange, idle, and absurd.

That it is *jure divino*, and that the law of God is, that every particular Church (as England is) ought to have a Bishop.

That without a Bishop England were not a particular Church.

That since every particular Church hath its Bishop or Bishops, the whole and Universal Church could not be, as Christ hath instituted it, an Hierarchie composed of divers particular Churches.

That without a Bishop we cannot have confirmation &c.

All which principles (I say hee) are worse then the conclusion it selfe and demonstrated by us to wit in that Treatise to have no foundation at all.

Thus this Popish Priest who proving that the *Councils of England* may well subsist without a *Popish Bishop* to say and order it; grants that it may doe the like without our Protestant *Bishops* and that plainly resolves that it is not from any divine law or institution, that the Church of England should have any Bishop at all to govern it. *Daniel a la* another Priest, and a Reader of Divinity thus seconds him, in his Apologie for

the proceeding of the holy see *Apologie*, as to the government of the catholikes in England during the time of Persecution* That it is most false and of dangerous consequence, that a particular Church cannot be without a Bishop: That Gods law requires no more, but that there be some Bishops in the Church to wit so many, that there bee no danger, that the whole Order should suddainly be taken away by their deaths and so dispersed through the world, that all Christians may bee sufficiently provided or learned and veruious priests.

It thus be done the law of God is satisfied although there be no Bishops in France, Spain, or, England.

Give me therefore a multitude of Christians now great forces who want not a Bishop to ordaine priests, and I will boldly affirm that there is no need that the governour of that society should be a Bishop.

Yes let us suppose the Ordination of Priests and the Ministry of the Church, not to be necessary in the Church, and presently it follows, that there is no need the universall Church should be governed by Bishops who are superior to priests.

That in the time of Persecution it is neither good, nor convenient, nor any solace or comfort to the Church to have a Bishop.

That those who of Bishops are made Religious persons may be said to have lost to fly higher, and not at all to descend.

That if the Catholikes of England should yeeld to this motion (namely to receive the Bishop of *Constantinople* as their proper Pastor and Bishop they could by no means excuse themselves, from being worthy of that representation which the *Christians* received from *Saint Paul*, namely, that they *saith*, and indifferently, put themselves into subjection that they should bestow their temporal goods, so as they could expect no reward from God, as exercising humility, Obedience, Patience, for saith no crowne of Righteousnesse is prepared: yea that they may by their blind

* *Contra*
Paschensis p.
40. 41. 42. 43.

blind receiving of him (though by the same others. Some of which Propositions though they were censured as E-
Popes owne Bull and authority) expose
themselves to manifest perill by falling
into mortall sinne &c.

These Positions of theirs were pub-
likely taught and maintained by many
other Priests both in England, and Ireland
as appears by the censure of the facul-
ty of Paris, and Nicolas le Maître his
Influencia antiqua Principatus Episcoporum
Paris 1635. Written upon this occa-
sion manifest of these Treatises and

tions, though they were censured as E-
rionous, by the faculty of the Divines of
Paris. Anno 1631. through the powee
of the Bishop of Cordoba, as striking
at the Popes Supremacy and the Bishops
Hierarchie, yet in all that censure, I finde
not one passage of Scripture produced
to prove them contrary to the word of
God, and therefore that censure of theirs
not much to be regarded.

THE FOURTH SQUADRON.

THe 4th Squadron consists of For-
raigne Protestant Churches and
writers, which I shall muster
& ranke in order according to their an-
tiquities as neare as I may.

I shall begin with the Waldenses, who
were called *Albigenses* & *Albigenses*, (whose opi-
nions and resolutions touching these
particulars are registred at large, by
Aeneas Sylvius: histor. Bohemicae c. 15,
by Remerus contr. Waldenses lib. c. 6,
by Refutatio Waldensium, Bibl. Patru.
Tom. 13. p. 384, by Thomas Walden-
ses opusculum. Tom. 1. l. 3, Arti-
c. 2. 9, 10, 11, 32, Tom. 2. de Sa-
cramento ordinis c. 117, 118, & Tom.
1. c. 60, 61, 62, by Alphonsus de castro
adversus hereses, Tit. Episcopus, & de
Sacramento ordinis, by Illiricus Catalogo
Tessium veritatis, p. 426, 433, 444,
by Mr. John Fox Acts and Monuments
p. 116, Alberus Pighius Hierarch. Ec-
clesi. l. 2, c. 10, Gersonus Bucerus de Guber-
natione Ecclesiae p. 599, 600,

601. Martinius Patavimus. (Anno 1520)
Secunda themata Defensoris Paris p. 2.
c. 15, 16, 17, 18, 19, 20, and who Anno
1530, *haec* by Michall Cozenas, Hen-
ricus de lota, Nicholas orem, Ioan-
nes de Jacobus Petrus de Cordova, Ioan-
nes de Polaco, John of Castele, Francis
de Archetara, and divers others of that
time, Extravagant, Ioannis 23 An-
tonians quarta pars Summe, Catalogus
Tessium veritatis p. 512, 524, 525, 526,
Fox Acts, and Monuments, p. 358, 359
360. With others Aletes Ecclesiae
written about that time, & Registred in
Catalogo Tessium veritatis p. 433, 454,
& Laurentius Valla. The restorer of
the Elegance of the Latine tongue, suc-
ceeded next in order Annotations in Act.
c. 15, & c. 20, in 1 Tim. 3, & Tit. 1, Iohn
Hus, and Hierome of Prague, two lea-
ned Godly Martyrs, tread in their foot-
steps witness Aeneas Sylvius Histor. Bo-
hem c. 33, Fox Acts and Monuments,
p. 552, 553, & Gerson Bucerus de Guber-
natione Ecclesiae p. 602, 603, After
these

of the Romish Testament on Acts 20. Doctor *Thomas Taylor* in his Commentaries upon Titus 1 v. 5, 7: p. 121, 122, Mr. 2. Tit. 1, sect. 2. Doctor *William Falk*, Robert Parker De Politia Ecclesiastica auctus & illustratus 4^{to} against Gregory Christi & Hierarchia, appolita 1614, a learned discourse Paul Bayne his answer to Bishop *Dring* upon his consecration Sermon, Doctor William Ames, in his Bellarminus enervatus. Printed by License at Oxford Anno 1629. Tom. 2, l. 1, c. 144. *Isaac Perugin* his Letters Parents of the Presbitery Anno 1632. Doctor *Isaac Backwicke* his *Elagallam Pontificis & Episcoporum Latulam* & his *Apologues* Anno 1571 Edit 1616, p. 216, 358, 359. with above 40, *Anonymus* Titulises that I have scene; All these unanimously testify; that Bishops and Presbiters by Gods law and divine institution are all one equall and the same; That the superiority of Bishops over other Ministers is only of humane and canonick institution long after the Apostles most of them cōdemning it as Anti-christian, unchristian, diabolical, pernicious to Religion, & the Church of God, & the cause of all the tyranny, schismes, corruptions, disorders, errors, abuses that now infect the Church or hinder the power, the purity of Religion and progresse of the Gospell.

The Bee hive of the Romish Church first printed and lately reprinted Anno 1535, pulling out most learned Doctor *Isaac Raynolds* in his conference with *Hart* Anno 1584, London 1609 c. 3, divisi 1. p. 100, 122, 103, c. 4, divisi 2, p. 122, 123, c. 6, divisi p. 181. divisi 3, p. 218, c. 8, divisi 3 p. 401, divisi 4, p. 540, 541, and his Letter to Sir Francis Kneller, in refutation of Doctor *Ames* Sermon at *Pauls-Crosse* Feb. 1588, dated Sept. 10. 1593. Doctor *Andrew Willet* Synopsi Paganae The general Controversie. Qu. 3. Doctor *Thomas Wilson*, after Bishop of *Winchester* in his true difference betwene Christian Subjection and unchristian Rebellion on Oath 1594, p. 121, 126. *John Bridges* Bishop of *Oxford*, his defence of the Princes Supremacy p. 319.

The Petition to Queen Elizabeth, p. 7 20, 21. *Disputat de Quæstione Ecclesiastica* Ann. 1584: *Thomas Waterfall*, his discourse of the corruptions now in E. 6, pars Prima, and of all the other Biquæstion: London 1607 Doctor *Reed* Field, of the Church. l. 1. c. 27, Matter *Ricard Hooker*, his Ecclesiasticall Polity l. 1, c. sect. 7-8. *Thom Wilson* his Christian Dictionary, Title Bishop, Doctor *Merry Ayray* Sermon 2. on Phil. 1, 1, disson, whereby Bishops are extinguished from

from and elevated above ordinary Ministers, is wholly vested in, and for ever, inseparably united and annexed to the imperial Crowne of this Realme: that our Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiasticall Persons have no manner of jurisdiction Ecclesiasticall, but only by, under, and from the Kings Majestie, that they ought to have the jurisdiction delegated and devided to the by speciall Letters Patents and Commissions under the Kings great Seale to execute the same, not in their owne names and right, but only *Naming vice, Authoritate nostra Regis* (as King Edwards, Patents run in the Kings owne name right and Authority, as his Officers and substitutes making out all their Proses, Citations, Excommunications, Commissions of Administration, Probate of wills, and writs of *Utre Patronatus* &c: in the Kings name only, and under his Seale of Armes, not their owne under paine of imprisonment and a premunire for the neglect and wilfull contempt whereof all our Bishops and their Officers have incurred severall Premunires to the forfeiture of all their temporalities, goods, estates, and liberties to his Majestie, who may much enrich his Exchequer thereby.

All which Acts and Patents indically condemn and overturn our Bishops pretended superiority over their fellow Brethren by a divine right, the very crime whereof alone makes them all liable to a Premunire and meer perjur'd persons both to God and the King, being directly contrary to the very oath of Supremacy, prescribed by 1 *Edw.* c. 1. which every Bishop oft times takes, and every graduate and Clergie man whatsoever who must either abjure this pretended *ius Divinum* with which they would support the Hierarchie, or prove perjur'd disloyall Subjects to their Sovereign.

Having thus presented you with this Large Catalogue of Authorities proving

the purity, equality, and identity of Bishops and Presbiters by divine right and institution.

I shall now challenge all our great swelling Prelates, and their flatterers jointly and severally especially the two Arch-Bishops who have made so many threforical barges of the prooffe of their divine Title in open Court before thousands of people) to produce a contrary Catalogue of Authorities of these severall kinds evidencing their divine pretended right, superiority and jurisdiction over other Ministers, if they are able to do it and to give a satisfactory answer to this Treble. I shall subscribe to their opinion, and recant what I have written.

But if they cannot performe it, (as I am certaine they are altogether unable then let them retract their former vainglorious vaunts and abjure their pretended *ius Divinum* by subscribing to that truth, (which they are unable to contradict) and laying downe their Bishopricks at (least their Roches) as they have oft-times solemnly protested they would doe.

If they can or will doe neither, they must give all the world leave to passe this censure on them.

That they have neither that learning truth or honesty in them as hitherto they would make the world believe they had.

And that they may have no starting hole to evade: I shall in a few words as may be, answer what ever they can Obiect for themselves out of any undoubted Antiquity which is but this.

That *Aetius* was branded for an Hereticke by *Epiaphanius* and *Augustine*, for affirming Bishops and Presbiters to be equall one to the other by divine institution.

This is all that either the (s) Tapis (o) Tians or (p) our Prelates do or can allege in their Hierarchie out of the Fathers.

Phil. 1.1: *Alphonse de Castro advers. her. ter. Episcopi*. Harding in Bishop Jewel, p. 166, 202, with others. (p) *Savaria contra Bazam* Bishop Bancroft in his Sermon at Pauls Crosse, Bishop Downham in his Consecration Sermon, Bishop White and others in the censure of Doctor *Barwick*, Bishop Bridges Defence of Government p. 261, 373, 441.

or Antiquity; and this in truth is a good as nothing.

For this opinion of *Arenus* was never condemned in Heretick, by any Council or Father whatsoever, but only by *Epiphanius*, who alone is insufficient to brand or stile any man in Heretick. saint. *For* that indeed if the Pope be his cited this opinion of his, out of *Epiphanius* in his Book *de sententia*, c. 37, yet he brands it not as an Heretic, but takes it *Proprium Dogma* in expresse terms to wit, his proper assertion (and his own too) taxing him only of Heretic for siding with the *Arenus* in their branded

(a) Orpl. heretic, (y) *Epiphanius* & (z) *Gennadius* reciting the Heretic of *Arenus* makes (x) Conf. nomination a 1 either of this as an
24. qu. 3. Heretic or error in him, passing it over in silence and expressly asserting it the other as a truth.

Wherefore no ancient Council or Author whatsoever but *Epiphanius* branding it either for an heretic or Error. I see not well how it should be so esteemed.

Secondly, this hath been the constant received Doctrine both of Christ and his Apostles, of all the Fathers and learned Orthodox writers, in all ages as the precedent Catalogue witnesseth, therefore no Heretic or Error. as *Epiphanius* and some few of late (out of him alone) have rashly deemed it.

Thirdly, it cannot properly be called an Heretic, because the superiority of Bishops over other Ministers, by a divine institution as no fundamentall point of faith, neither hath any foundation at all in scripture, as I have elsewhere manifested. Therefore it is most absurd to call it an heretic.

Fourthly, *Epiphanius* there condemnes *Arenus* as much for reprehending and cursing Prayer for the dead, as for affirming Bishops and Presbiter to be equal.

But this our Prelates must confesse (unless they renounce this Doctrine of our Church) as no Error or Heretic in *Arenus* but rather in *Epiphanius*, why not therefore the other.

Fifthly, *Epiphanius* himselfe doth not condemn *Arenus* his opinion in this

particular for an Heretic but only as a fond opinion (as his words) *Et quod in illius opinio est quod prodest magis, non est.*

Sixthly, *St. Hieronimus Nazarenus*, *Basil Solimanus Andrestes*, *Chrisostomus*; and *Augustinus* taught the same Doctrine that *Arenus* did, at or about the same time, but they were never taxed of Heretic or Error for it either then or since: why then should *Arenus* only be blamed who argues just as *Hieronimus* doth, producing the same Scripture to prove his assertion as *Hieronimus* hath done in his Epistle to *Evagrius* &c on Tit. 2.

Seventhly, *Epiphanius* his refutations of *Arenus* his Arguments and opinion is very ridiculous, false, and absurd.

For first he saith, that Presbiter then had not the power of ordination. *non*, ther did they use to lay on hands in the election and Ordination of Ministers, which is a meer falsehood, as *Hieronimus* in *Super. 2.* with the 2th. Council of *Carthage*, witness, and I have elsewhere manifested at large.

Secondly, he saith that Presbiter had no voice in the Election of Bishops and Ministers, which is (1) contrary to all Antiquities, extant, and a most palpable untruth.

Thirdly, he saith that there were then more Bishops then Presbiter and men sufficient &c worthy enough to be made Bishops but not Presbiter, and therefore the Apostle writing to the *Philippians* and others makes mention only of Bishops, not of Presbiter, because they had then Bishops but not Presbiter.

A miserable ridiculous answer, which sheweth that he contends for, and constitutes Bishops without any Ministers under their command or jurisdiction: whence it will necessarily follow. That seeing the Apostles instituted Bishops without Ministers under them, and more Bishops then Presbiter, there ought now to bee no Presbiter subject to Bishops, but Bishops to be placed in every church, without any Ministers under them, but Deacons only and more Bishops then Ministers, which I presume the Lordly Prelates will not grant, for this would overturne

(s) See Appendix catalogus testimoniorum huiusmodi. 1. 2. 3. p. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ever-tune not only their Eldership, but their Eccle. and Episcopacies.

Fourthly, he saith that the Apostles first constituted Bishops only in the Church, without Elders and then they afterwards created Elders as they did them worthy, which is contrary to that *sermo* and still antiquity asserting that Elders were first ordained in every Church, *1. Cor. 12. 28. Tit. 1. 5.* and that they afterwards created a Bishop out of themselves.

Fifthly, he saith that the Apostles used to write to the Bishops of one Church in the plural number, when there was but one Bishop there, which is very inprobable yet a testimony of all other expectations, *1. Cor. 1. 1. Tit. 1. 5. 7. Gal. 2. 2. 1. Tim. 3. 2.*

Sixthly, he presently determines *Timothy* to be a Bishop, which have else ere proved false, and from this false ground would prove Bishops and Presbyters distinct.

Seventhly, he interprets an Elder in the *1. Tim. 5. 1.* to be a Presbyter which most Fathers else expound only to be an ancient man.

Eighty, he would prove *Timothy* a Bishop and Bishops to be superior too, and distinct from Presbyters, because *Paul* exhorts him not to rebuke an Elder, but to exhort him as a Father, and not to receive an accusation against an Elder, but under two or three witnesses, which are given in consequence (as I have else where manifested) so that *Epiphanius* whilst he goes about to prove *Arminius* his assertion full of folly steps into many Errors, follies, and absurdities himselfe, as (u) *Bellarmine* is forced to confesse, though desirous to make the best of it.

In a word then as all the forecited Authors in generall, so in speciall, *Communitas examen Concilij Tridentini* part 4. de Ordinis sacramento, *Domas* in *Angustinus de haeresibus* c. 53. *Theodorici* *Isidorus* in *Chronogr.* *Bucinus* *loquens* com. c. 32. *Magdeburgensis* cent. 4. c. 5. de haeresibus *Beza* de *arce* *et* *ministerio* *gradibus* c. 22. *Personae* *Bucinus* de *Gubinatione* *Ecclesiae* p. 283. to 290. Bishop *Joyell* defense of the A-

pologetic part 2. c. 9. divisi. 1. p. 198 202 *Doctus* *Hampden* *ad* *actum* *Pastoris*, *Top* *sum* *ad* *Rat.* 3. p. 261. 262. *1. Cor. 1. 1. 2. Cor. 1. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

If they object the Authority of (x) *Ignatius* that he advanceth Bishops above Presbyters commanding them to obey the Bishops as the Apostles obeyed Christ, and willing the people to be subject to their Bishops as to God and Christ, and to their Elders as to Christs Apostles: therefore in his daies Bishops were Superior to Presbyters.

To this I answer, that these Epistles of *Ignatius* are false and spurious as many (y) of our learned men have proved at large, therefore of no Authority.

Secondly, it is clear by *Acts* 20. 28 *Plat. 1. 1. Tit. 1. 5. 7.* that in *Ignatius* his daies Bishops & Presbyters were all one both in Title, office, and jurisdiction: that there were many Bishops in every chiefe City and church

1. *Epist. ad* *Exoch.*
2. *1. Cor. 1. 1.*

5

6

7

8

9. *1. Tim. 1. 1.*
10. *1. Cor. 1. 1.*

11. *Ad* *Adrianum*
12. *1. Cor. 1. 1.*
13. *1. Cor. 1. 1.*

14. *1. Cor. 1. 1.*
15. *1. Cor. 1. 1.*
16. *1. Cor. 1. 1.*

17. *1. Cor. 1. 1.*
18. *1. Cor. 1. 1.*
19. *1. Cor. 1. 1.*

Church, not any sole Bishop paramount the Presbyters, over one or many Churches: and that *Diocesan* Bishops were instituted long after the Apostles and therefore after *Ignatius* his dayes (who lived in the Apostles age) as all Authors forecited accord and the whole Clergie of England, in their Institution of a Christian man dedicated to King *Henry* the 8. resolve in direct termes, These Epistles therefore of *Ignatius* which speak of one Bishop in a Church, distinct from and superior to Presbyters must needs be forged.

Thirdly, *Ignatius* in these Epistles makes Bishops successors to Christ and to stand in his stead, and Presbyters to succeed the Apostles, whereas all others makes them successors to the Apostles only, not to Christ, who (2.) left no successor or Vicar generall behind him, but (a.) remains himselfe for ever the High Priest, chiefe Shepherd and Bishop of our Soules, and hath promised (b.) to be with us alwaies even to the end of the world: This therefore makes his Authority but suspicious and contentible.

Fourthly, *Ignatius* hath not one word in him that Bishops are superior to Presbyters by any divine law or institution, (the thing in question) therefore his Authority (if genuine) proves nothing for the opposites.

Fifthly, *Ignatius* equals Bishops and Presbyters both in jurisdiction, rule, and Authority, for *Epist. 5. ad Trallianum* he writes thus: but be ye subject to the Presbyters as to the Apostles of Christ: for the Presbyters are a certaine conjoynt Sessions and Assembly of Apostles *Epist. 6. ad Magnesians* Presbyters president loco Sinatus Apostolicis The Presbyters rule in the place of the Senate of the Apostles. *Epist. 10. ad Symonem*. Do ye all follow the Colledge of the presbyters as Apostles: Now if Presbyters succeed the Apostles in the government of the Church, & alie to be subject to them, to follow them as Christs Apostles, then certainly they are equal at least to Bishops,

who at the highest are by Gods institution only to be obeyed, and followed but as Christs Apostles not to be preferred before them, if equalized with them, as the proudest Prelate of them must acknowledge and the Fathers witness.

Sixthly, *Ignatius* confesseth that the Churches in these dayes were not ruled by the Bishops as they are now but by the Colledge Senate and Synod of the Elders, & common Testimony of the whole Church, as *Heaven* & all other after him affirme the Presbyters therefore had then equal and joyned authority with the Bishops even in point of jurisdiction & governments and did rule and govern, the Church in common with them, therefore the Bishops were not then Lords Paramount, as now they make themselves, but equal and one with them, yea their Colleagues & companions as *Ignatius* and the 4. fourth counsel of Carthage fillethe.

Seventhly, his words *a* that they should be subject to the Bishop as to God and Christ, if rightly understood make nothing for the Prelates Hierarchy, for Saint Paul *Epist. 6. 5. 6. 7.* commands servants to be obedient unto them that are their Masters according to the flesh, with feare and trembling in singleness of heart as unto Christ, not with eye-service as men please but as the servants of Christ, doing the will of God from his heart, with good will, doing service unto the Lord, and not to men, &c. Is therefore every Master a Bishop, equal unto Christ, and superior in jurisdiction and degree to Presbyters, No. so Polycarpus in his Epistle to the Philippians chapter 6. to be subject to their Elders as unto God and Christ using the same words of Elders as *Ignatius* doth of Bishops. Are Presbyters therefore Paramount Bishops, and successors to Christ himselfe? I trow not *Ignatius* his meaning therefore is not, that Bishops are as high above Presbyters and the people as God and Christ are above the Apostles (as Ickenbiticus Prelate saith, *Epist. in Titum* but only that we must obey Bishops *1. 1. 2. 3.*

c. Ignatius in Epist. de Ecles. Offi. 1. 2. 3. 17. Anulatus Eccles. Ignatius de Eccles. Offi. 1. 2. 3. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Quid vero Sacramentum aliquid est quod suaverit consilium & apostolicum? Ignatius Epist. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h. Epist. 50. 7.

i. Subjecti officio Presbyteris & Diaconis sicut Deo et Christo 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k. See Epist. Ignatius ad Romanos 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

in all things that they command and prescribe us out of Gods word, as I have forth as we would obey God or Christ himselfe, for he that heareth them, heareth Christ himselfe, and hee that despiseth them, despiseth God and Christ himselfe. *Luke 10. 16. 1 Thes. 4. 8.* In this manner likewise are we to be subject to every Minister whatsoever. *Heb. 13. 17. 1 Thes. 2. 13.* This therefore proves nothing for the Presbites superiority over other Bishops, especially since this *Ignatius* himselfe Epist. 5. chargeth the *Trallians* to reverence Deacons (inferior to Presbyters) as Christ himselfe, whose Vicars they are. As for those extravagant expressions of *Ignatius* & *Episcopus typum Dei facis omnium gerit, quid enim aliud est Episcopus quam is qui omni Principatu & potestate Superior est & quod homini licet pro viribus imitator Christi Dei factus*, (and the m like) on n which same ground both the Popes and Prelates Monarchie, they are so ridiculous, false, ambitious, and hyperbolical, as favor neither of *Ignatius* or any Christian, but rather of a meere papall and Antichristian spirit, discovering these Epistles to be none of his, and those Presbites who assume these speeches to themselves to be none of Christs

Mar. 11. 29. All which considered, this forged Antiquity will stand the in no stead at all, to prove them superior or distinct from Presbyters by any diuine institution, and other Antiquity, making for them I find not extant.

That Presbyters and Bishops by Gods law and Ordination are both one and the same & of equall authority and jurisdiction as all these authorities resolve, I shall undeniable manifest by this one Argument.

Presbyters by the expresse resolution of the Scripture have the very

name, and not so only but the very office of Bishops *Act. 20. 17, 28. Paul. 1. 1. Tim. 3. 1. to 5. Tit. 1. 5. to 10.* the same mission, and commission, the same function, charge, Ordination, and qualification. *Matth. 28. 19. 20. 1 Tim. 3. 1. to 7. c. 4. 14. c. 5. 17. 2 Tim. 4. 1. 2. 1. Pet. 5. 1. 2. 3. Tit. 1. 5. to 12.* neither doth the Scripture in any place make any difference distinction, or superiority between them, or attribute any power to the one, that it doth not to the other, as the premises evidence, and *Matth. 20. 25. 26. 27, 28. Mar. 10. 42. 43. 44. Luk. 22. 26. 26.*

Therefore by Gods law and institution they are one and the same, and of equall authority power and jurisdiction in all things.

As for that distinction in power, precedence, and jurisdiction, which hath since been made between them it hath proceeded, partly from Canons and constitutions made by Bishops themselves, partly by meere usurpation, and encroachment, but principally from the grant and largesse of Christian Princes, who as they erected Bishopricks and Diocesse and multiplyed them or divided them as they saw occasion, so they limited and granted them all that Episcopall power, and jurisdiction whereby they were distinguished from, or advanced above Ordinary Ministers, as appeares by the Originall Charters of the foundations and erections of our own English Bishopricks, the forecited Statutes, and by our owne and forraigne Histories, p. 23. 31. 226.

Not that jurisdiction and superiority thus acquired, is but meere and humane not diuine. Againe Bishopricks are meere humane institutions *Sac. Eccles. directly contrary to the Holy Ghost, 1. 1. 5. c. 7.* who ordained many Bishops in every Church and City, not one Bishop over many (which he can never well instruct, rule, and eversee) *Act. 20. 17. 1. 4. p. 25. 26. et Seldo*

ni Speculagium ibid p. 209. 210. 211. 212

[Epist. 5.]

m See Coci censurap. 61. 62. 63 n I Jaccaudigress. in Tit. 1. 1 c. 1. 2

• Rom. 8. 9.

p Institution of a Christian man ch. of Orders.

q See Galesii Catalogi of Bishops of the English Bishopricks. Cyprianus by our owne and forraigne Histories, p. 23. 31. 226. Not that jurisdiction and superiority thus acquired, is but meere and humane not diuine. Againe Bishopricks are meere humane institutions Sac. Eccles. directly contrary to the Holy Ghost, 1. 1. 5. c. 7. who ordained many Bishops in every Church and City, not one Bishop over many (which he can never well instruct, rule, and eversee) Act. 20. 17. 1. 4. p. 25. 26. et Seldo

See 11. H. 8.
C. 2. 11. 8. c.
11. 8. c. 11. 8. c.
11. 8. c. 11. 8. c.
Patens of the
creation of the
Bishopricks of
Oxford, Bri-
stol, Gloucestre
and Chester.

f. See Anti-
quitate Ecce-
sias. Brit. God-
win's catalogue
of Bishops
Christians Me-
trop. Cloystra
Chron. Saxoniae
& c. c. c. c. c.
Anno 1567.
passim.

religions
Cont. 1. 2. 3. 4.
11. 8. c. 11. 8. c.
11. 8. c. 11. 8. c.
11. 8. c. 11. 8. c.
11. 8. c. 11. 8. c.

17. 28. 1. Tim. 3. 17. Phil. 1. 1. Tit. 1. 5. 7. 1. for 1. 1. 2. 3. Now that Episcopall jurisdiction which distinguisheth Bishops from Presbyters, was created with, and annexed to their Bishopricks, yet it is delegated both by the King to Lay Commissioners and visitors, and by Bishops themselves to Official communitaries and meere Lay men 26. H. 8. c. 1. 31. H. 8. c. 9. 37. H. 8. c. 17. 1. E. 6. c. 2. 1. Eliz. 1. Therefore it is meere humane, and belongs not to Bishops by any divine right. neither is it peculiar unto them alone. Moreover Bishopricks with all Episcopall jurisdiction, incident to them have been usually granted heretofore by Kings of England to their Chancellours, Treasurers, Secretaries, Kitchin, and temporal Officers, being meere Lay-men, as an advancement and augmentation of the of their temporal revenues, and civil temporal things. And in Germany at this day they are given to Dukes, Earles, and Nobles, yet to Children and infants only as a temporal dignity and revenue. Therefore they are only temporal offices, and revenues, and meere humane institutions which may well be spared in the Church, not divine of Gods and Christs institution. Moreover most of the reformed Protestant churches, ke, and the seas, upon the Reformation of Religion, suppressed all Bishopricks and Diocesan Bishops as Anti-christian, and humane institutions, unpertinent to the Church of Christ, and to the povertie, and project of the Gospel, making Bishops proud, Lordly, idle, Luxurious, covetous, Tyrannicall, synocriticall, seditious, schismaticall, oppressive, vindictive, prophane, impious, lascivious unchaste, perfidious, rebellious &c treacherous to their Sovereigns. Therefore certainly they are no divine institution, usefull or necessary for Christs Church, and people, of which they have been the cause and ruine in all ages as our Acts and Monuments of Martyrs testifie, they being the Authors of all persecutions in our Church, as well as our

Martyrs Bishops & Blood shed And in truth our Kings in all former ages have deemed Bishops not altogether so usefull or necessary in our Church, as some now make them, which may appeare by the long vacancies, of divers Bishopricks in sundry ages, of which I shall give you a short list, and so conclude. Anno 653 After the death of Honorius Arch-Bishop of Canterbury, that See continued void 18 moneths. Anno 669. After Alstanus his death it remained void almost 4 yeares. Anno 690. After Thedardus his death it was void almost full two yeares, and as long after Thedardus death Anno 734. After Cuthberts death Anno 758. it was vacant above one yeare. Anno 762 two yeares after Gregorius death Anno 793, 3 yeares after Lamberts death Anno 830, above one yeare after Wulfreds death Anno 918 almost 7 yeares after Ods his expiration Anno 1029. 4 yeares after Lantfrancs departure Anno 1065 yeares after Anselms death Anno 1135 2 yeares after William Croys Anno 1171, 3 yeares after Ranulphs death Anno 1202, 2 yeares after St. Edmund Anno 1270 as long after Bonifacius Anno 1302, 2 yeares after Henry Duns Anno 1318, one yeare after Cardinal Iohannes Anno 1348, after Pechams the first Arch-bishop of York, that See was vacant 20, some say 30 yeares Anno 1414 fandy yeares after Thomas the second Anno 1440 almost 2 yeares after Thomas An 1481 10 Yeares after Rogers death Anno 1513, 4 Yeares after Cressy, Anno 1555, 13 Moneths after Walter Gray Anno 1563, after Thomas de Cardbridge, above 2 yeares. Anno 1571, 2 Yeares after William de Greenfield Anno 1240, 2 yeares after William de Melton Anno 1409, 2 yeares and an halfe after Henry 8. 96, that Arch-bishop beheaded for his Treason Anno 1423, 2 Yeares after Henry 6. 1477, Anno 1499, almost 4 Yeares after John Kemp, Anno 1464, 2 Yeares after William Bishopp, almost a full yeare both after Cardinal Wolsey, and Edward Lee, Anno 1559, after Nicholas Heath 2 yeares Anno 1568 after Thomas Young, above one yeare. Thus long have both our Arch-Bishopricks, been, void in severall ages with-

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

76 *Godwin p. 183*
 184, 189, 190,
 191, 196, 202,
 224, 227, 229,
 230, 244, 245,
 247.

without any prejudice to Church or
 State. Anno 619 after *Mellius*
 his translation from *London* to
Canterbury, that see continued void
 31 Yeares together, Anno 644 2 Yeares
 An. 1133. 7 Yeares after *Gulbert* An.
 1187 after *Gilbert Foliot* above 2 yeares
 An. 1279 above one yeare after *Iohn*
 de *Chishul* An. 1303 almost 2 yeares
 after *Richard de Graneford*, Anno
 1508 after *Thomas Savage* above two
 yeares An. 1171 after the death of
Henry de Bloyes, the *Bishpricke* of
Winchester was void above 3 yeares
 An. 1238 after *Peter de la Roche* 3 yeares.
 An. 1247, after *William de Rawley*
 16 Yeares, *Ethelmannus* holding it 9,
 yeares without consideration Anno
 1239 after *Henry de Wengham* 6,
 yeares. An. 1492, after *Peter Coventry*
 above one Yeare An. 1500 after *Thomas*
Langton 2 yeares An. 1528 after
Richard Fox 2 Yeares An. 1530 after
Cardinal Woolsey, almost 4 yeares,
 2 An. 1131 after the death of *Hirnot*
 first *Bishop of Ely*, that See was void
 above 2 yeares, An. 1169 after *Ne-*

77 *Godwin p. 183*
 251, 256, 261,
 262, 264, 265,
 266, 275, 277,
 278, 281.

gelus after the Second *Bishop* 5 yeares An.
 1197, after *William Longchamp*, a-
 bove one Yeare. An. 1214, after *E-*
lachim above 3 yeares, An. 1256, after
William de Billemy above one
 yeare, An. 1297, after *William de*
Ludra 2 yeares, An. 1374, after *Iohn*
Tatet 2 yeares, An. 1434 after *Isidore*
Morgan 3 yeares, An. 1486 after *Iohn*
Alston 3 yeares, An. 1500 after *Iohn*
Alde one whole yeare, An. 1533
 as long after *Nicholas Wigham*, An.
 1581 after *Richard Cox* almost 20
 yeares together, An. 1167, after the
 death of *Robert de Chiffey* the 4
Bishop of Lincoln, that See continued
 vacant almost 17 yeares, *Cecily*
Henry the 2. his last Seigne taking
 the profits thereof without any con-
 sideration An. 1174, after *Walter de*
Constantin 2 yeares, An. 1200 after
St. Hugh almost 1 yeare, An. 1206, after
William de Eves 3 yeares, An.
 1450, after *Iohn Pufel* 2 yeares
 An. 1513, after *William Smith* one
 yeare, An. 1566 the *Bishpricke* of
Coventry and *Lichfield* was vacant
 2 yeares, after the death of *Peter,*

andes long An. 1127 after *Robert*
Teach, as long An. 1118 after *Grac-*
ius Puella, as long, An. 1208, after
Geoffry de Muschamp, An. 1238, al-
 most 3 yeares after *Alexander de Sa-*
wenby An. 1243, after *Hugh Farnul*
 2 yeares, An. 1386 as long after *Rich-*
ard Scroope An. 1490, as long after
Iohn Hulle (2) An. 1099, after *Os-*
mond his death the second *Bishop*
 of *Salisbury* that See was 8 yeares
 vacant An. 1226, after *Richard Foore*
 4 yeares, An. 1270, 4 yeares after *Walter*
de la Wile, An. 1388 3 yeares after
Iohn Pierce, An. 1596 2 yeares after
Iohn Coldwell (a) An. 1166, the *Bi-*
shopricke of *Bath* and *Wels* upon the
 death of *Robert* continued void 8,
 yeares, 8 moneths, and 16 dayes An.
 1242 after *Isocline*, 2 yeares, Anno
 1262 as long after *William Butten*
 Anno 1503 as long after *Olivier*
King, An. 1547, as long after *William*
Knight, An. 1548 3 yeares after *Gil-*
bert Barkely An. 1590, 2 yeares after
Thomas Godwin, (b) An. 1103 the
Bishopricke of *Exeter* after *Osbertus*
 decease was vacant 4 yeares, Anno
 1182 after *Burtholomew* *Scartus* 2,
 yeares An. 1129 after *William Herbert*
 the last *Bishop* of *Thelfords*, death
 that See (now *Norwich*) was vacant
 2 Yeares, An. 1214, after *Iohn de*
Grey it was vacant 7 yeares, Anno
 1222 after *Isandulfus* 3 yeares, Anno
 1230 after *Rodulphus* almost 3 yeares,
 and as long after *William de Ro-*
leigh, An. 1240, after *Henry Spencer*
 An. 1406, almost 2 yeares, (c)
 An. 1095 after the death of *Wolstan*
Bishop of *Worcester*, that See was
 vacant 2 yeares An. 1113, as long after
Simpson, An. 1123 almost as long af-
 ter *Thaulphus*, & An. 1179 after *Ro-*
ger An. 1114, after *William de Nor-*
thale 3 yeares An. 1198, after *Iohn*
de Constantin 2 yeares An. 1212, as
 long after *Margere*, An. 1372, as
 long after *William de Lyn*, An. 1412 as
 long after *Thomas Tendrell* An. 1427
 7 yeares after *Thomas Tolton* Anno
 1590, 2 yeares after *Edmear Frear*,
 (d) An. 1566 the *Bishopricke* of *He-*
reford, after *Leoreyres* death con-
 tinued 4 yeares vacant, An. 1127 after
 Rich-

78 *Godwin p. 183*
 317, 318, 319,
 321, 322, 343,
 347, 326.

79 *Godwin p. 183*
 449, 446, 445,
 446, 449.

Richard above 4 yeares An 1167, after Robert de Melim, above 6 yeares. An 1139 after Iohn Skip above 13 yeares An 1183 after Herbert West failing 17 yeares, An 1126 the Bishopricke of Cluchester was void almost 4 yeares. after Iohn Reempale his death, An 1006, after Richard Fitz-James 2 yeares. An 1235, the Bishopricke of Rochester, after Henry de Sandfords death, was vacant 3 yeares. An 1277, 2 yeares after Walter de Merton 1316 after Thomas de Waldham 3 yeares, An 1401, as long after Iohn Bolteham. Anno 1555, after Iohn Fisher 2 yeares, An 1557, the new created Bishopricke of Oxford, after the decease of Iohn King first Bishop, there, was vacant 20 yeares. An 1568, after Hugh Carlow the 2. Bishop it was voyd 21 yeares together. An 1502, after Iohn Vanderhill the third Bishop it continued void 11 yeares, so little want was there of a Bishop in that See, An 1559, the new created Bishopricke of Oxford, after James Brookes the third Bishops death was vacant three yeares. An 1578, as long after Edmond Cheyney. An 1658, the new created Bishopricke of Briffoll, after Paul Bush the first Bishop was vacant 4 yeares. An 1578, 3. yeares after Richard Cheyney which See continued void otherwise then by Commendani 31 yeares together. Anno 1193, it continued vacant 10 yeares together. So little need was there of a Bishop in this See, f An 1397, the Bishopricke of St. Davids after Iohn Gilberts death, was vacant 4. yeares, An 1592 after Marmaduke Middleton almost 2 yeares. An 1133, the Bishopricke of Lindisse upon Vrbans decease was void 6. yeares An 1183, after Nicholas ap Georgant, 5 yeares An 1240, after Elias de Radnor, above 4 yeares, An 1287, after William de Brex 9 yeares An 1213, the Bishopricke of Bangor after Robert of Shrewsbury was vacant 2 yeares, An 1374, as long after Iohn Gilbert. An 1378, after Iohn Swaffham 22 yeares. An 1266, after Anthonis the

1 of Bangor, that See was vacant two yeares. An 1313, after Lewelin 6. yeares, Anno 1426, after Iohn Trevane 5. yeares. An 1429, after Robert 3. yeares, g An 1017, after Aldhunus of Durham, that See continued void above 3 yeares, An 1097, as long after William Carlaypho An 1140, after Geoffry Rufus above five yeares, An 1207, after Philip of Poitiers, above 10 yeares. An 1226, above 2 yeares the King threatening the Covenant that they should have no Bishop in 7. yeares, An 1237, after Richard Poore 2 yeares. An 1249, the King threatened to keep it vacant 8. or 9. yeares, till (Ethelmare his halte Brother (whom he commended to the Monkes election) should be of age. An 1505, after William Severus 2 yeares, An 1587 after R. Bamer, almost 2 yeares An 1577, the Bishopricke of Chester was vacant two yeares.

If then all our Bishopricks in severall ages have been void thus, 2, 3, 4, 5, 6, 7, 8, 10, 15, 17, 20, and 30. Yeares or more together at divers times (to omit all annual vacancies) without any prejudice to the Church or State, and with great benefit to the Kings of England, who enjoyed the temporalities in the meane time, then certainly Bishops are, no such necessary creatures of divine institution, but that we may spare them all together, For if we may want them 2, 3, 5, 9, 10, 15, 20, 30. yeares without prejudice, Why not an Hundred? why not 500. yeares? yea why not altogether, as they doe in all reformed Churches, who have quite ex-cathed them long agoe? when as no Church can spare or want their Pastors and Ministers that are of Gods institution above 6 moneths, at most (h) After which if the Patron present nor in the interim an able and sufficient Clerke the ordinary by the common Law may vlltate, and call a new one, may sequester, the profits in the meane time for the officiating of the cure, which must be at no time interrupted or neglected because of a vacant institution, and so absolutely necessary.

g Codwimp. 634
644, 647, 651,
652, 653, 656,
661, 671, 685,
686.

e Codwimp. 454
455, 456, 457
458, 459, 460,
461, 462.

f Codwimp. 512
514, 530, 536,
538, 542, 549,
551.

h Robt. Ad-
vocat. 1, 2, con-
sult. de vacan-
cia, 2, 3, 4, 5, 6,
7, 8, 9, 10, 11,
12, 13, 14, 15,
16, 17, 18, 19,
20, 21, 22, 23,
24, 25, 26, 27,
28, 29, 30, 31,
32, 33, 34, 35,
36, 37, 38, 39,
40, 41, 42, 43,
44, 45, 46, 47,
48, 49, 50, 51,
52, 53, 54, 55,
56, 57, 58, 59,
60, 61, 62, 63,
64, 65, 66, 67,
68, 69, 70, 71,
72, 73, 74, 75,
76, 77, 78, 79,
80, 81, 82, 83,
84, 85, 86, 87,
88, 89, 90, 91,
92, 93, 94, 95,
96, 97, 98, 99,
100.

testify which the Bishops are now
I shall close up this discourse with a
memorable Precedent of the Dares,
An Dom. 1537. Christian the third
King of Denmarke, removed and
suppressed by publicke Edict, all the
Bishops of his Kingdome, for their
intolerable Treasons & Rebellions,
abolishing their Bishopricks as con-
trary to our Savours institutions,
(the means that made them, idle,
proud, ambitious, unpreaching
Trelates, and seditions treacherous
Rebels to their Princes, and in stead
of 7, Bishops of Denmark, he institu-
ted 7, Superintendents to execute
the office of Bishops, to give orders
to others, and execute all Ec-
clesiasticall affaires, which 7, Super-
intendents, (August 26, 1537.) re-
ceived their ordination from John
Jugenbadius (a Protestant minister)
in the Cathedrall of Rosna, in the
presence of the King, and Senate of
the Kingdome, Lo here all Bishops
categorized as false rebellious Traytors
to their Sovereigne, (as they have
ever been in all States and ages, there
having been more notorious Traitors
Rebells, and conspirators, of Bishops
then of all other ranks of men in the
world (as I am able to make good)
as contrary to divine institution, and
scē not *jure divino*, as they now boast,
and Superintendents ordained by a
necere Presbyter in their stead, to
conferre orders unto others in all
the Danish Churches. In the begin-
ning of reformation in Germany and
other places, Luther and other Mini-
sters usually ordained Deacons and
Ministers, and set out Bookes of the
manner of Ordination without any
Bishops assistance, which power of
Ordination and imposition of hands
hath ever since been practised by
Ministers in all reformed Churches
which have abandoned Bishops (such
as ours are and make themselves as
contrary to Gods word.) Patrick A-
damson, (Arch-Bishop of St. Andrews
in Scotland,) in his recantation pub-
lickly made in the Synod of Effe,
(April 8, 1591,) confesseth, that this
office of a Diocesan Bishop Owne

authoritate verbi dei destituitur &
solo politico hominum commento
fundaturis destitute of all autho-
rity from Gods word, and is onely
founded in the politicke fignment of
men, out of which the primacy of
the Pope or Antichrist hath sprung,
and is worthily to be condemned, be-
cause the assembly of the Presbytery
penes quem est jurisdictio & inspec-
tionum in visitationibus tum in ordi-
nationibus, which having the ju-
risdiction and inspection, both in vi-
sitations and in Ordinations, will
performe all these things, with greater
authority, piety, and zeale, then
any Bishop whatsoever, whose care is
for the most part, intent not upon
God or his function, but the world
which he especially serves, A rattall
blow to our prelates Hierarchie. For
if Bishops be not *jure divino* and have
no foundation in the word of God,
then the power of Ordination belögs
not to, them? *jure divino* as they
are Bishops neither can do ought,
they to conferre Orders as Bishops
but onely as they are Ministers: And
if so (as is most certaine,) then this
power of Ordination belongs not at
all to Bishops as Bishops, but only as
Ministers, and every Minister as he
is a Minister, hath as much right
and authority to give orders as any
Bishop whatsoever, the true reason
why even among us at this day, Mi-
nisters ought to joyn with the Bishop
in the imposition of hands, neither
can our Bishops ordaine any one a
Minister, unlesse 3, or 4, Ministers
at least, joyn with him in the Ordina-
tion and laying on of hands. This
being an apparent truth, I shal hence
firm the Bishops owne principles
prove Presbyters Superior and greater
then Bishops, in jurisdiction dig-
nity and degree.

These, say they, to whom the power
of Ordination belongs of Right
are greater in jurisdiction, dignity,
and degree then those who have not
this power, and the Ordainer higher
in all these then the ordained,

But the power of Ordination be-
longs onely *jure divino* to Presbyters

m One
Monster in-
terceeds
for another
safety, but
did they e-
ver so for a
good pious
christians
life or liber-
ty?

Forrowfull at this newes, thereupon closed his eyes, and would by no means open them untill the *Bishops*, of that Kingdome (mkneceling downe before the king in the fishes presence, had with many prayers intreated, and obtained of the King that he should be sent backe againe alive to the Sea-shore, where hee had been taken, that God whose workes are incomprehensible might shew his nature and Acts, least otherwise, a plague should there ensue, both to the King and his Subjects, which their suit the King had no sooner granted, but presently the foresaid Monster opened his eyes, giving great thanks as it were to the King, and especially to those *Bishops*.

After with a Chariot being prepared to carry the Fish backe againe, the Fish in presence of an infinite multitude (of both sexes) ascending into it in a decent manner with the said *Bishops*, sitte down between them like a Domestical tame creature endued with reason.

The *Bishops* whiles they were yett farre off from the Sea, descended out of the Chariot, and the Fish likewise comming downe from the chariot by himselfe, stood upon his feet and began to walke between two *Bishops*, putting one of his hands upon one *Bishops* shoulder, & the other upon the other *Bishops* shoulder, (so lovingly did these Monsters embrace on the other) as if he had been a reasonable creature, neither wondred he or was he moved with the tumult of the people, who flocked round about the, but walked modestly.

When he was come to the Sea-shore hee courteously beheld the *Bishops* and rout of people there present and craving leave to depart of the *Bishops* with all humility, by the gesture of his body, and obtaining it he thereupon went into the Sea-

water.

And going into the Water, on his feet as high as his belly (the Sea being hard by to deep for him to wade in, turning himselfe towards the *Bishops*, and people expending the end of this matter he bowed downe his head in a most humble manner bestowing a blessing on them with his right hand in forme of a crosse, and forthwith descended into the depth of the Sea after which he was no more seene of any man.

Thus the Historian *testimonium*.

Now what should I make this strange dumbe Devill or Monster, in the shape, the habit and attire of a Lordly Bishop, so courteous loving, and familiar towards these Lordly Bishops, and they reciprocally thus to him, or what doth or could all this pretend But that Lordly Prelates, with their pontificall Masse-arry, and muming disguises are meer monsters in Gods Church, and for the most part as mure as this dumbe or other fishes in the Pulpit opening their mouthes wide oft-times, to bite, yea devour their fellow Brethren, and Gods faithfull people with their teeth like so many ravening wolves or Sea Monsters, but seldome or never piously to instruct the with their diligent, pious, gracious preaching tongues, and that therefore they shal one day and I hope that day is now at hand,) with all their Anti-Christian Pompe, Pride, Vestments, Trinkets, and masking masking disguised, be eternally cast out of the Church of God, sent backe againe to (the Sea of Rome) from whence they came, and there sutterly drowned, that they shall never be seen nor heard of more in our or any other true Christian Church.

This hath bene already fulfilled, not long after the apparition of this Monster in (n) *Denmarke*, and most of the reformed Churches beyond

n *Christians*
chron, Saw-
na 1. 11. p

o Teretley-
lino Geogra-
phy. Edit. 2.
p. 55.

the Seas, which cast out their Lordly prelate: but a certaine prognosticke, that Prelates, as meere Anti-christian, (p) their time and Lording tyranny is dumbe, misshappen, ravenous Monsters, devouring Christiens deare Rocks, at hand, though to carnall reason it and likeable in *Dispute* among the Papists (o) where Bishops are so execrable, to the people, that they will admit no Bishop so much as to come among them or enter into their Territories, (such terrible monsters are they) insomuch that when *Ferdinand* the catholike came in Progresse thither accompanied among others with the Bishop of *Tampoluna*, the people arose in Armes, drue back the Bishop and gathering all the dust which they thought he had troden on and flung it into the Sea.

And certainly their late intollerable tyranny, pride, ambition, cruelty, oppression, covetousnes, Poperie, secularity (for now they are altogether secular, not spirituall Lords, iniustice malice, persecutions, impieties, and monstrous prophannes, haue deservedly made our Bishops as detestable as execrable to all sorts of English men (who now groane and languish under these outrageous dumbe silencing and silent Monisters,) as ever they were, or are to Biscaners, so as we shall doubtlesse shortly see their ittall small ruine who now seeke nothing but the utter overthrow both of our Church, our State, and our Religion, as I will make good, at my uttermost perill, to all their faces, and prout it to their shame.

We know, that two of their Cathedrals, Ely & Chichester, where Bishop White and Mountague, two late Innovators and Champions of the Prelates, Lord it, were lately battered & much of them blown downe, and that the Bishop of Lincolnes chaire with the fall of his study at Bugden battered all to peices, with a poore despicable instrument a suddaine unexpected blast of wind, all in one day on Novemb. 4 1616.

What is this and their present great wrath, and malice against Gods pro-

phet: but a certaine prognosticke, that their time and Lording tyranny is short, and their ittall small ruine neerer, at hand, though to carnall reason it seemes impossible: and that a suddaine unexpected puffe of wind, (even the prayers, cries, and teares, of those many Godly Ministers, and poor christians they haue lately silenced, persecuted, oppressed, and still proceed to vex and grieve with all despite and cruelty, not withstanding all Gods plagues, all late discoveries of their vilenes, tyranny and iniustice, shall shortly and suddainly overturn their Lordly Chaires, throw downe their Epicureous Sees, Disinmount their mushroom Lordships, unexpectedly sprung out of the earth, the dunghill, and swoln so great with pride and ambition, that they will bee all head, yea heads and Lords over all in Church and State affaires, and dash (q) these Babilonish brats of Rome in peices so as they shall never recover or get head againe.

In the meane time I shall pray and conclude all in the words of our English Letany.

From all our Lordly Prelates evill and mischiefe, from the crafts and assaults of the Devill, (who rules and workes both in and by them) from their wrath and unjust damnations, in any of their courts and High-commissions, meere Spanish inquisitions, from all their blindness of heart, their pride vaine glory and Hypocrisie, their envy hatred, malice, and all their uncharitableness, from all their seditious & priuy conspiracy (with Rome Priests Jesuites and betweene themselves, to ruine & root out our faithfull preaching Ministers and Religion, and set up popery) from all their false doctrine and Heresie, (both in Presse and Pulpit,) from their hardnesse of heart, against their poore persecuted and oppressed Brethren, against all Gods mercies, threatnings, Iudgements, and Plagues, of late inflicted) and from all their contempt of Gods word and com-

p. Ref. 12.
12.

q. Psal. 137.
8. 3.

manys

mandements, in suppressing the frequent Preachers, and preaching of the one, and most insolent violation of the other, especially the 2, 4, 6th *commandments*, by setting up Altars, Images, crucifixes, crosses &c. & bowing down unto them, by idolizing their owne customs, ceremonies, and Romish Popperies, by maintaining the open profanation of Gods holy Sab-

bath, with all Heathenish sports and pastimes, and spurring men on headlong to this Sinne, and starving, murdering the very Soules of thousands of Gods people, by robbing them of their spirituall food, and encouraging them to all sin and dissolutenes.) *Gods*
Lord deliver us And let all the people say Amen.

Psalm 124
 48.

F F N J S.



REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION